

Thi saa har Gud elsket  
Verden, at han gav sin  
Søn, den enbaarne, for at  
hver den som tror paa  
ham, ikke skal fortæbes,  
men have evigt Liv.

# HYRDEN

"JEG ER DEN GODE HYRDE." — Joh. 10, 11.

Den som tror paa ham,  
bliver ikke dømt, som  
ikke tror, er all dømt,  
fordi han ikke troet  
paa Guds enba Søn  
Navn.

Haugen, Rev. A. K.  
mar 42

17de aargang.

Winnipeg, Manitoba, Første Nr. i Oktober, 1941

19

## Høst-toner

Nu høsten er kommet, jeg hører dens  
sus,  
jeg hører dets storme — og bølgenes  
brus  
som sier: nu høsten den raader! —  
Det griper mit hjerte — min sjel og  
mit sind,  
fornemmer at høsten vil rynke mit  
kind  
naar taarnhøie bølgerne fraader.

Ja, selve naturen nu sukker i sorg, —  
og fuglene savner sin løvhytteborg  
i løvskogens mektige kroner.  
I ller og lunde er blevet saa tyst,  
de sangfugle drog til fremmede kyst;  
vi hører ei mer deres toner.

Og derfor har høsten saa vemodig  
en klang,  
kun høststormens sus er den eneste  
sang  
hvis toner som gravsange høres.  
Naturen saaledes nu sørgeflor bær,  
og derfor med graat den mot vinteren  
ser,  
hvortil den urokkelig føres —.

Saaledes skal menneskelivet engang  
og møte sin høstdag — da livstonens  
sang  
forstummer — naar livsdagen ender.  
Vi legges i grav, vi bliver til jord;  
dog rinder en vaar — da opstandel-  
sens ord  
tilbake til nyt liv os sender.

Hvad gjør det vel saa at vi møter  
vor høst, —  
for dør vi i Herren — da er det vor  
trøst  
at evighetsmorgenen kommer —.  
La høsten saa komme — at vaaren  
paa ny  
kan bringe os frem til et morgengry  
hvor hisset er evig sommer.  
J. Areklett.

## LITT SJELESORG

Spørsmål: Jeg hørte en som  
sa at han hadde gått gjennom en klar  
omvendelse. Er der mer end en slags  
omvendelse? Er der en klar og en  
uklar omvendelse? Jeg kjender ikke  
stort til det man kalder omvendelse  
og derfor er det, at jeg skulde ønske  
at faa lidt klarhet over dette spør-  
maal.

★ ★ ★

Svar: Det som menes med en klar  
omvendelse er, at et menneske har  
oplevet og erfaret en overgang til  
Gud. Det har for det første oplevet  
en vekkelse. Det har kommet i syn-  
denød og faat en inderlig lengsel  
efter at bli frelst fra sin synd. Det har  
gått den tunge gang at bekjende synd  
for Gud først og fremst, men ogsaa  
for mennesker om det er noe særs  
der trykker hjertet. Dernest har det  
faat opleve det store at et ord fra  
Gud har kommet og tat bort synde-  
byrden, saa der blir fred i hjertet.  
Denne oplevelse av fred i hjertet er  
kanskje kommet i et øieblik, saa syn-  
debyrden blev med en gang tat bort.  
Det var et bibelvers eller et salme-  
vers eller et andet ord om naaden i  
Kristus Jesus der gav hjertet fred og  
det gikk til slik, at der var ikke mu-  
lighet for tvil om at synden var for-  
ladt. Det var en klar overgang fra  
mørke til lys eller en klar omvendelse.

Det er ikke alle der har en saa klar  
omvendelse. De kjender nok til at  
de blev vakt og kom i syndenød, men  
vekkelsen var ikke saa følbar. Der  
var ikke saa meget av sterk anger  
over synden, men der var en lengsel  
efter naade og forvisning om syn-  
dernes forladelse. Der var en under-  
lig dragen hen til Gud. Det kjend-  
tes slik at intet kunde tilfredsstille  
sjelen uten i samfund med Gud, og  
intet kunde gjøre livet riktig lykkelig  
uten at faa være i hans tjeneste. Det  
blev da at komme slik som man var.  
Det blev syndsbekjendelse og bøn  
om forladelse, men det som man ven-

tet paa, nemlig en stor glede, kom  
ikke. Det blev at ta Gud paa hans  
ord, at dersom vi bekjender vore syn-  
der er han trofast og retfærdig, saa  
han forlader os synderne og renser  
os fra al uretfærdighet. Det blev at  
holde fast ved de ord som sier: Den  
som kommer til mig vil jeg ikke støte  
ut.

Det blev at ta slike ord frem som:  
Han er saaret for vore overtrædelser  
og knust for vore misgjerninger. Straffen  
blev lagt paa ham for ot vi  
skulde ha fred, og vi har faat læge-  
dom i hans saar. Det blev trøst i  
slike ord, men det blev ikke denne  
hastige glede som en del kan tale om.  
Der blev en ny lyst og en ny lengsel  
i sjelen. Det gamle var forbigangt  
og alt var blitt nyt. Det blev trang  
til at være sammen med Guds folk  
og der kjendtes en underlig kjærlig-  
het til de troende. Det blev et nyt  
liv; men det var ikke denne klare om-  
vendelse, og dog var det en overgang  
fra døden til livet. Det var omven-  
delse.

Det er mange der er meget ned-  
trykt over at de ikke kan tale om en  
klar omvendelse. De kan ikke si den  
dag og den time da de fandt fred.  
Andre kan si, at de fik tro sig frelst  
den og den dag og den og den time.  
Imidlertid betyr ikke det at det var  
i den time man kom i samfund med  
Gud, men det var i den time at de  
fik et ord fra Gud der gav dem vis-  
het. Selve overgangen skedde i det  
øieblik at en sjel vender sig til Gud  
og ikke skjuler sin synd men tilstaar  
alt. eDt er netop da at Gud er tro-  
fast og retfærdig, saa han forlater  
alt og i det øieblik blir et menneske  
omvendt, men visheten kan komme  
senere. Denne vishet kan, som før  
sagt, komme hastig og den kan kom-  
me mer langsom. Den kan komme  
med sterke følelser og den kan kom-  
me som den stille susen. Det er

Guds aand der stiller med dette, og  
vi kan ikke foreskrive Gud hvorledes  
han skal virke paa vore følelser. Da-  
vid gikk igjennem en klar omvendelse,  
og det samme var tilfelde med Pau-  
lus, men i mange tilfeller fortelles  
der om syndenøden, men ikke om  
noen sterke følelser av frelsen og  
dog blev de frelst. Da Peter talte  
paa pinsedag skar det dem i hjertet.  
De kom i en følbar syndenød, og det  
var i denne nød de vendte sig til Kri-  
stus og trodde paa ham og blev døm-  
te, men der nevnes ikke noe om den  
følbare frelse. Det var nok at de tok  
sin tilfukt til Kristus. En troende  
kan ikke bygge paa den følbare frelse  
til alle tider. Han maa bygge paa  
ordet og det er gjennom ordet at der  
kan bli følbar frelse, eller som skrif-  
ten sier: Frelsesfryd. Red.

—Northwood-Emissæren.

## For mig er Kristus livet

Idag tidlig leste jeg Fil. 1, 21, og  
nu er det dette spørsmål som stadig  
kommer for mig: "Hvad mente Pau-  
lus med dette uttrykk: "For mig er  
Kristus livet?"

Mine tanker er paa vandring. Jeg  
ser for mig en maler ute i den skjøn-  
ne natur. Han staar der bak sit lær-  
ret og fremkalder hvad han ser foran  
sig — fjeld, skog og vand. Spør jeg  
ham: "Hvorfor kan du ha taalmo-  
dighet til at holde paa med dette  
arbeide?" vil han svare med et gle-  
dens smil: "Fordi det er mit liv. Jeg  
elsker at male. Jeg elsker naturen."

Der ser jeg forretningsmanden.  
Han skynder sig gjennom gatens uro  
og larm. Han har det travelt. Om  
jag bad ham med ut en tur, vilde han  
sikkert svare: "Jeg har ikke tid til  
slikt. Jeg maa tjene penge. Det er  
mit liv."

Jeg kommer ind i et hjem. — Der

## Den lykkelige pilgrim

Jeg saa en liten pilgrim paa vei til  
Zions stad.  
Han hadde skjønnne klæder og var  
saa bjerteglad.  
Han hadde ingen byrde, ved korset  
var den lagt.  
Og Kristi blod det dyre, det gav ham  
mot og kraft.

Jeg saa ved middagsstunden, han  
skyndte frem sin gang  
at naa det skjønnne landet, hvor alt  
er jubelsang.  
I klippen fandt han honning. Av  
livets væld han drak.  
Han var saa glad, saa salig, med hjer-  
tet ful av tak.

Jeg saa ved solnedgangen, han styret  
mat og træt  
opad de høie bjerge. Hans aand var  
fri og let.  
Han iler stadig fremad, mot hjemmet  
bær hans vei  
og under færdens sang han: "Snart  
kan jeg hvile mig."

Jeg saa sent om kvelden, da solen  
ned var gaat,  
hist over alle bjerge, den sidste dal  
var naat.  
Han saa den gyldne staden, sit hjem  
evindelig,  
samt Gud og engleskaren staa ven-  
tende paa sig.

Han hørte jubelsangen hist fra de  
frelstes kor:  
"Dig være pris, o Jesus, som frelste  
os fra kval."  
Og skuede tilbake paa veien han gikk  
fremad,  
han ropte: "Halleluja, nu har jeg  
naat mit hjem."

ligger hustruen dødssyk. Handes  
mand er fortvilet. Med taarer og  
bønner forsøker han at kalde sin el-  
skede tilbake til livet. Hvorfor?  
Fordi hun er alt for ham, hun er  
hans liv. Uten hende har han ikke  
noe at leve for.

Jeg vender tilbake til den lidende  
fange i Rom. Jeg sier sakte for mig  
selv: Jeg forstaar dig nu. Kristus  
er blitt alt for dig, ja, han er blitt selve  
livet. Du elsker ham. Du er blitt  
grepet av ham.

Men hvorfor kunde du bli saa gre-  
pet av Kristus? Han vilde sikkert  
svare: "Fordi jeg ser storheten og  
værdierne jeg vinder i ham." Male-  
ren saa skjønnheten i naturen og maat-  
te sette det paa lerret. Forretnings-  
manden forstod formuens mulighe-  
ter. Ektemanden saa sin hustrus  
godhet og skjønnhet. Paulus saa sin  
Frelser i al hans herlighet.

Og da blev det slik for Paulus at  
han aktet alt for skarn for at vinde  
Kristus og findes i ham.

Hvad lever saa du for? Du regner  
dig for en kristen, men er Kristus  
virkelig dit liv? Har du ikke ofte  
følt kristenlivet som en byrde? Der  
er helst svært lite av bøn og loypris-  
ning. Andre bøker blir foretrukket  
for bibelen. Naar du riktig skal være  
ærlig, saa er det det timelige som  
er dit liv. For hustruen er det hjem-  
met, manden og barna som har før-  
ste plads. For manden er det arbei-  
det, pilkterne og bekymringerne som  
uvilkaarlig blir ens liv, eller det som  
alt dreier sig om. For den unge kvin-  
de er moten og sleskapslivet en hem-  
melig avgud som man ikke vil erkjen-  
de for andre, men som kan leses ut av  
det liv en lever. For den unge mand  
er det kanskje ærens stige som straa-  
ler. Hvor mange ting er det ikke som  
har sneket sig ind i hjertet og blitt  
livet! I vild begeistring har jeg  
fulgt disse satans tyrifakler, men  
hvad har de git mig som Kristus?  
Intet, intet. Det var kun tomhet og  
forfengeligheit. Det var spild af krefter  
og tid. Det blev Gud til vanære.  
Paulus fektet ikke bare i luften.



## HYRDEN

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## I EN STILLE STUND

(Indsendt av N. F.)

"Min naade er dig nok." — 2 Kor. 12:9.

Naar en kristen som følger sine enge svakheter og i serdeleshet sin egen mangel paa taalmodighet, setter sig ned og gjør overslag over sine egne krefter til at utstaa saa og saa meget, da maatte han vel forskekkes over den ellersmindste lidelse. Og dersom han i sin lidelse og kristendoms begyndelse kunde forutse alt det onde der vilde møte ham paa fornektelsens trange vei, da maatte han snart gi aldeles op og ikke engang begynde at legge haanden paa plogen.

Men se, Gud skjuler med flid de tilkommende dages plage, og naar en kristen har stridt sig et godt stykke vei igjennem, da erfarer han etterhaanden Guds trofasthet og kraftige naades bistand. Da ser og tror han at den som har hjulpet saa langt er ogsaa god for at hjelpe videre. Da nøies han mere og mere med Guds kraft, og er langt mere fornøiet paa sin trange end verdens barn paa den brede vei. En sand kristen siger med Paulus, "Jeg har lert at nøies med det jeg har. Jeg forstaar at vere fornøiet, jeg forstaar ogsaa at ha overflod. I alt og i alle ting er jeg indviet, baade at mættes og at hungre, baade at ha overfold og at lide trang; jeg formaar alt i ham som gjør mig sterk." Fil. 4: 11—13.

Denne er da de troendes nøisomhet med Guds naade i gode og onde dage, allermost i de sidste hvor det kommer an paa en overnaturlig troeskraft om man skal vere fornøiet. Tenk om der iblandt os var mange mange flere av disse benaadede under naaden og i lidelsen med Gud fornøiede hjerter! Dr. E. Pontoppidan.

## Hvem Betaler Regningen for Drikk?

Familien betaler en stor del av regningen. I daarligere hjem, daarligere klær, forminsket lykke, forringet aktelse, mindre midler til skolegang og utdannelse. Ofte betaales den i direkte lidelse, familien sulter, fryser, har det vondt.

Dranken betaler i almindelighet ikke bare med penger, men i tap av arbeide, inntekt, familielykke, rykte. Samfundet betaler ved aa maatte bygge flere hospitaler og barmhjertighetsanstalter og øve mere fattigpleie baade for drankeren direkte og for hans familie, paa grunn av ulykker og annet ondt som rusdrikk forarsaker. Den tyngste byrden faller ikke paa den som drikker, men paa dem som maa lide for andres drikkevaner.

"La barna fortelle det — smaabar-na — de forurettede barn, de van-skapte, de mishandlede, de blinde, de

Han levet ikke livet paa slump slik som vi nutidskristne ofte har let for at gjøre. Han valgte Kristus til sit liv. Kristus først og Kristus sidst. Kristus maa bli forherliget selv om det skal bli ved døden. Hans fristunder blev brukt til samfund med Frelseren. Kristus var jo hans glede. Hans tid og krefter blev viet til sjelevinderarbeidet. Alt for Kristus og til ham.

Kristus er det sande liv. Aa, Frelser, tilgiv mig at jeg ikke før har gjort dig til mit liv! Kom nu, Jesus, og bli mit livs sol, og det hvorom alt andet dreier sig i mit liv! Maa det at leve ogsaa for mig bli Kristus!

("Evang.")

aandssvake, de navnløse, de forsultne, de døde barn. O min Gud, hvilken hærskere utgjør ikke disse ulykkelige smaabarna! Maatte deres haandskrift paa nasjonens vegg — om enn tegnet av disse bittesmåa fingrer er den dog likesaa overveldende som selve evigheten — bli tydet saa umiskjendelig at ansvaret for at disse smaa legemer, deres sin og sjel, er blitt saa grusomt frarøvet sin rettmessige arv, maa legges direkte foran rusdrikkens dør."

Evangeline Booth.

## Er bibelen farlig?

Ja, — den er farlig for vantroen, — den gjør den tilskamme.

Den er farlig for synden, som den forbander.

Den er farlig for verden, som den fordømmer.

Den er farlig for satan, som den støter fra tronen.

Den er farlig for de falske religioner, som den river masken av.

## Ved evighetens terskel

Da en gammel troende stridsmand, dr. Sewall, nærmet sig døden, sat der en krets av venner og bekjendte ved sengen hans. Han smakte allerede noe av den tilkommende verdens herlighet og priste Gud for hans naade.

"Tal ikke høit! Overanstreng Dem ikke! Nøi Dem heller med at hviske," indskjøt en av de tilstedeværende.

Det raad kunde patienten ikke følge og utbrøt:

"La andre hviske! Men en som er rensert i Kristi blod, løskjøpt fra fortapelsen og evig dom og nu staar like paa evighetens terskel, kan ikke nøies med at hviske, hvis han kan tale høie. Jeg ønsker snarere at jeg hadde en røst, som kunde naa fra pol til pol. Da vilde jeg rope det ut til al verden: "Seier! Seier ved Lam-mets blod!"

## Blodet som renser fra al Synd

Under mine Husbøseg, fortæller en Bibelkvinde, stod jeg en Dag udenfor Døren til et Loftrum. Før jeg fik banket paa, aabnedes Døren, og foran mig stod en Mand med et vildt Udtryk i de grove Ansigtstræk. Min første Tanke var at trække mig tilbage, men med et Suk til Gud blev jeg staaende og sagde, at jeg gjerne vilde faa tale med ham og vise ham, at den Bog jeg holdt i min Haand indeholdt Hemmeligheder om Jordlivets Lykke. Han tog i at bande og bad mig gå.

"Star der noget i Deres Bog om Blodet som renser fra Synd," hørte jeg en svag Røst sige inde fra Værelset.

Jeg trængte mig forbi Manden og fandt inde i det smale Værelse paa en ussel Seng en ældre Kvinde, som gjentog sit Spøragsmaal.

"Vil De høre Noget om det Blod?" spurgte jeg.

"Ja vist, vist," svarede hun med Iver. "Jeg skal dø og jeg har været saa stor en Synder og skal svare for alt." Efter et Øieblik Taushed fortalte hun: "En Dag for flere Aar siden stod jeg i Døren til en Kirke. Det var ikke meget jeg hørte, men det var Noget om et Blod som renser fra Synd. Kunde jeg faa høre derom? Staar der Noget om det i Deres Bog?"

Jeg svarede ved at læse første Kapitel i første Johannesbrev. Hun lyttede med Begjærlighed, og jeg maatte læse op og op igjen. Da jeg omsider maatte gaa, stod Manden der med Taarer i Øinene. Jeg maatte love Mor og Søn, at jeg skulde komme igjen. Og det Løfte holdt jeg. Jeg gik daglig did, saa længe den Gamle levede. Hun fik gaa hjem i Fred, og hendes Dødsleie blev ogsaa Middel til hendes Søns Omvendelse.

—(Ev. l. Kirketidende).

## Fra Lille Norge, Toronto

Fra en av gutterne har vi mottatt et kortfattet brev og lar en del av det gaa videre til vore lesere. Vi til-later os ogsaa at foreslaa at en personlig hilsen sendes brevskriveren. Paa den maate kan en meget intere-

sant og verdifull forbindelse oprettes med vore kjække unge landsmenn.

".... Her i Lille Norge har vi det alle godt. Vi er en 6—700 mand, somme av os rigtig unge, men alle engstelige for at gjøre sit for Konge og Fedreland."

"Her faar vi den aller bedste utdannelse, og faar selv velge vort fag. Vi har radio-skoler, flyve-skole, mekaniskskole, instrument-verksteder, og koke-skole. Saa duer man ikke til det ene, saa finder man sig tilrette med noe andet."

"Og fremfor alt vil jeg nevne disiplin og respekten for baade Gud og mennesker. Det er for mig rigtig stort at kunne glede mig over Norges fremtids ungdom, som iser i disse tider kan ha en saadan glimrende anledning."

—Alfred Hansen, 653  
Little Norway, Toronto.

## "THE CONGREGATION'S HIRED MAN."

## Who Is He?

Who is the man whose looks, whose voice, whose mannerisms, whose thoughts, whose wife, whose children, should please every male and female in the congregation, every mother's angel as well as the lone centenarian on the church roll?

Who is the man who should be available for every task: for the opening of Sunday School and the teaching of a class, for the preaching of the sermon and the distribution of the holy communion, for the directing of the choir and the singing of a solo, for the entertainment of those suffering from ennui and the preparation for the great journey of the dying, for chauffeuring the delegates to the convention and delivering the donations to the Welfare, for rallying the proper talents for church repairs or doing them himself, for advertising expertly the annual Lutfisk Dinner and the young people's ice cream sociable, for writing references for applicants for responsible positions and securing odd jobs for the man without work, for making sure that every society meets in a room heated and cleaned and that all membership losses are more than made up by gains, for instilling spiritual motives for giving and extracting church support out of the pockets of those immune to the spiritual appeal, for setting every quarrel and deftly correcting tactlessness.

Who is this hired man of the congregation? You guessed it: The pastor!

## Really Hired

Should such a man really be hired? That is, should he serve without any other security than his native ability to please the rank and file, and particularly the influential members of the congregation? Shall it be possible for a majority on the church council to band together and to tell the pastor, "Your services are no longer required a month from the first?"

It appears that the tendency within our congregations is growing to look upon the pastor as a man "hired," who can therefore also be "fired." Some are ready to go about the firing very unceremoniously. Others would wish to observe proper decorum, but make it no less plain that a change of scenery might be advisable for the incumbent of the pastoral office.

The Peripatetic Observer is not one of those who reasons: Once called to a congregation a pastor is not to be gotten rid of except by his own choice, once ordained to the Lutheran ministry always entitled to a pastorate and that there is no other way of bringing about a change in the pastorate of a congregation except by the incumbent receiving a call from another charge. The Peripatetic Observer recognizes that old age or sickness or peculiar family conditions can actually disqualify for a successful ministry. He knows there are such things as lack of ability, laziness, or faithlessness in office. He believes that there are times when with high courage a loyal church council must frankly discuss with a pastor the question of his ministry

in that congregation. But such circumstances are the rare exception.

Surely, it will be recognized from the human viewpoint even, that a man who must render such varied service to so many different people can not hope to be able to please all types of people all the time. His position should for that reason be made so secure that the very thought of agitation against him by the displeased is discouraged.

## What Does God Say?

If there were a Bible passage which would say in so many words that a pastor's call shall have no time limit, the problem would be easy. We have no such passage. But when we review with fairmindedness what God says about His priests and prophets of old, about the apostles, evangelists, teachers and pastors of the New Testament, we discover that the very thought of "hiring" them is preposterous. God sends. God sets up in office, I. Cor. 12, 28. God gives pastors and teachers, Eph. 4, 11. Itching ears are not to strain for messages pleasing to human ears. After God's heart His undershepherds are to be, not after the hearts of men.

Where conditions are as they ought to be, there the pastor is accepted as God's gift to the flock, accountable to Him who searches the heart and proves the reins, serving the congregation best when he acts not as a man hired, but as an ambassador of Christ crying out the challenge: "Be ye reconciled to God!"

—Western Lutheran.

## From Bethesda Congregation, Simmie

A picnic for the Sunday School children was held under the supervision of their teacher in July. We appreciate the efforts of Mrs. Gloslie in planning this affair for the children.

The L.D.R. group of Bethesda met at the home of Miss Joyce Hoy on August 30th. Plans for a Centennial Day Program were discussed, and a letter of thanks from Marie Weiks of the Bawlf Home for the Aged for a parcel of hand work was read by Secretary. Ida Olson sang a solo, and Agnes Bue and Ruth Broathen rendered a vocal duet.

On Tuesday evening, September 9th, the members of the Luther League as well as several other friends gathered at the Tjomsland home for a surprise farewell party in honor of Miss Laila Tjomsland who leaves shortly for Camrose College. The entertainment committee kept the group well entertained. After lunch had been served the Luther League president, Ida Olson, presented Leila with a Copy of "God's Word For Today," from the League, and a silver collection from the group present to which Leila very fittingly responded. She has been an active member of our Luther League, and we wish her God's blessing in her year at Camrose.

—Bethesda Reporter.

## My Church

DEEP in my heart I know that the Church is of God ★ That in spite of human frailties she has brought blessings untold to all generations, including my own ★ That she has made my community and my country a better place in which to live, to work, to establish a home, and to rear my children ★ That I would not want to live or die in a land where no church spires point its people heavenward.

I ALSO know that the Church continues to live triumphantly even when men and nations reject her by indifference or open hostility.

IN this knowledge I gladly give myself to my Church and offer her my loyal support by intelligent membership, regular attendance, generous giving, ardent prayer, and devoted service.

—Anonymous

The Church Welcomes You!

Den som vil grave efter de skjulte skatter i Guds ord, vil ikke finde noe, hvis han ikke bruker et redskap som heter bøn-



For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

# The SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.

He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

Winnipeg, Manitoba, First Nr. in October, 1941

## Announcement

The Camrose Circuit will meet at Asker church, fifteen miles east of Ponoka, Rev. K. O. Kandal's parish, October 17-19.

The first session will begin on Friday, October 17th, at 2 p.m. Opening sermon by Rev. S. J. Rude. The theme, Luke 17: 11-19, will be introduced by Rev. A. H. Solheim. Sunday afternoon will be devoted to a Centennial Appeal session.

As this also will be the annual business meeting for the circuit, each congregation belonging to the Camrose Circuit should elect and send two delegates.

Pray for God's blessing upon our Circuit Meeting.

K. O. Kandal, President,  
S. J. Rude, Secretary.

## Pioneer Mothers

Wind Swept and sun-baked and dark with bitter rain,  
The prairies lay before them as they crossed the unmapped loam—  
Beautiful and desolate, a silent fateful plain,  
Holding somewhere in its heart the precious thing called home.

And the gentle loving women who had left their gentle hills  
Looked out from slatted bonnets, high courage in their eyes,  
Drawn forward by the promise of their own doors' new-laid sills,  
Of windows facing toward the sun, of walls that were to rise.

Their faces white with strange fatigue, their babies at their breast  
Their men beside them as they rocked across the unknown land,  
They dreamed of happy days ahead, of toil and peace and rest,  
With a never-failing God to hear, and help, and understand.

This is the land they left us now, O women of today!  
How can our hands be idle now? How can our courage die?  
This is the heritage they left the time they went away  
Upon a long trek through the pathless meadows of the sky.

How can we fail these mothers who blazed a shining trail?  
How can we tear their altars down and raise none of our own?  
O sheltered women of today! We must not, dare not, fail  
The bravest, strongest mothers that the world has ever known.

By Grace Noll Crowell.

## From Bethany Sunset Home

To the many Organizations of our Church, Friends, and Pastors:

On behalf of the Bethany Sunset Home, we are indeed thankful for the many gifts sent in, and the many fine wishes and prayers that follow. May our Heavenly Father who is the Giver of all good gifts, richly bless each and every one of you.

We are looking forward to a visit of many friends this year also on the Home Day, which will be the 26th day of October, God willing. Good speakers are always secured, and there will be no exception this year.

Rev. A. K. Odland, our Pastor, is in charge of the Program.

It would help the interest of the Home still more if different Congregations and Ladies Aids, that are too far away from Bawlf to take part, would have their own Home Days for the Aged.

With kindest greetings and sincere appreciation on behalf of the Bethany Home family,

Marie Weiks.

Attached is a list of all donations received from Jan, 1st, 1941 to Sept. 1st, 1941.

**Amisk Creek:** Tofield, Alberta. Rev. Vinge Pastor. Amisk Creek Ladies Aid, \$25.00 for Building Fund.

**Armena,** Alta., from Mr. and Mrs. Bert Lomness in memory of Carl Andreason. \$1.00.

**Bardo,** Alberta, Mr. and Mrs. Geo Hendrickson and friends from Bardo and Amisk Creek, in memory of Mrs. G. Haugen, Bardo, for building fund, \$15.00.

**Bawlf,** Alta. Bawlf Luth. Ladies. 1 doz. dinner plates. 19 doz. eggs. Large sized Ham, Meat. Cash \$23.50. From Mrs. Ole Krogstad, several lbs. of "Prim."

**In Memory of Mr. M. M. Bergquist:** From Mr. and Mrs. G. I. Anderson \$1.00; Mr. and Mrs. R. Wikoss \$2.00; Mr. and Mrs. N. L. Kvitem, \$1.00; Mr. and Mrs. A. Zemlicka \$2.00; Mr. and Mrs. Harold Olson \$1.00; Mr. and Mrs. M. Owren and family \$2.00; Mr. Steve Ness \$1.00; Mr. and Mrs. K. O. Eggen, Mrs. G. Olson and Sister Marie Weiks \$5.00.

**In Memory of J. Selness.** From Mr. and Mrs. N. L. Kvitem \$1.00; Mr. Steve Ness \$1.00; Mr. and Mrs. A. Zemlicka \$2.00; Mr. and Mrs. M. Owren \$1.00; Mr. and Mrs. P. Bergquist \$1.00; Mr. and Mrs. K. O. Eggen \$1.00; Mr. and Mrs. G. I. Anderson \$1.00.

**In Memory of Mrs. Sine Johnson.** From Ole and Oliver Rogness \$3.00; Mrs. M. M. Bergquist \$1.00; Mr. and Mrs. A. Mosand \$2.00; Mr. and Mrs. O. E. Olesberg and Owren family \$2.00.

**In Memory of Mr. G. I. Anderson.** From Mr. and Mrs. A. P. Nelson \$2.00; Mr. and Mrs. K. O. Eggen \$1.00; Mr. and Mrs. E. Leakvold and Martin 50c.; Mr. and Mrs. T. Krogstad and Mrs. J. Rhyason and Son \$1.00; Mr. Steve Ness \$1.00; The Dewitt family \$2.00; Mrs. O. Sorhus, Camrose \$2.00; Mr. and Mrs. N. L. Kvitem \$2.00.

**CALGARY,** Alta. Mr. and Mrs. Ole Kirkvold \$5.00.

**CAMROSE,** Alta. Mrs. Lindhjerde, several lbs. of Cookies. Prof. E. M. Bergh and boys in memory of Mrs. L. O. Hengstad, for building fund \$1.00; Mr. and Mrs. C. A. Magnuson \$1.00; O. A. Broughton \$1.00; O. A. Broughton, Donation \$2.00; H. Storlee and family in memory of W. Brucell \$2.00; Camrose Circuit, W.M. F. \$5.00.

**DONALD.** Mr. and Mrs. M. Stolee in memory of M. M. Bergquist \$2.00; Rose Bush Ladies Aid, Bldg. fund \$5.00.

**EDBERG.** Mr. and Mrs. O. Nystrom, in memory of Karin Olstad \$1.00.

**ENCHANT.** From Mrs. N. Hanson, Pillow cases. Sion Ladies Aid and L.D.R. (Bldg. fund) \$15.00.

**HAY LAKES,** Alta. Mr. and Mrs. O. Movold, Inga Broen and family, and Mr. Heistad in memory of Mrs. C. Grue \$1.50; Mrs. N. E. Johnson and Mrs. R. Movold 75c.

**HOLDEN,** Alta. In memory of Mrs. Hulda Rheum: from Mr. and Mrs. Jens Bruce \$1.00; Mrs. E. Forre and Emma Forre \$3.00.

**IRMA,** Alta. J. B. Stolee, Pastor. In memory of Mrs. Christenson, from J. B. Gulbraa, Joe Gulbraa and O. Steffenson \$6.00; Mrs. M. O. Larson \$2.00.

**KINGMAN,** Alta. Ladies Aid and Luther League, in memory of Mrs. G. Haugen \$6.00; Ladies Aid for Bldg. Fund \$25.00.

**KILLAM,** Alta. Mr. and Mrs. O. Nystrom, in memory of Mrs. Lars Hanson \$1.00.

**LOUGHEED,** Alta. Rev. J. B. Stolee, Pastor. Trinity Ladies Aid \$25.00; Rev. J. B. Stolee pastor, Mr. R. Bergseth \$5.00.

**MORRIN,** Alta. From the Olson family in memory of Mrs. I. Olson \$10.00; Morrin Ladies Aid \$5.00; Mr. and Mrs. F. Doris, Mr. and Mrs. Kalevig, Mr. and Mrs. Olaf Moe and Archie Marck \$4.00; Morrin 50 lbs. of Lute fish.

**OHATON,** Alta. Mr. Olaf Bruce and Lloyd Johnstone in memory of Mrs. H. Rheum. \$2.00.

**RYLEY,** Alta. Mr. and Mrs. A. Oppen in memory of Mrs. Betsy Oppen \$1.00; Mr. and Mrs. A. Hayem in memory of A. Hayem \$2.00; Mr. and Mrs. I. Aspeness in memory of Mrs. H. Rheum \$1.00; Large amount

of Cookies.

**VIKING,** Alta. Rev. J. B. Stolee Pastor, in memory of Mrs. Christenson from Mrs. E. R. Erickson and family, Mr. and Mrs. Likness, D. Likness, G. Likness, Mr. and Mrs. S. Nelson and Mrs. H. S. Johnson \$9.50; Golden Valley Ladies Aid, in memory of M. M. Bergquist \$2.50; from the Viking L.D.R. \$2.50; Mr. and Mrs. F. G. Rose \$1.00; in memory of John Lefsrud from the Loe family, Hagen-son family, and the Tom Sorenson family \$5.00.

**WHEAT CENTRE,** Alta. Mrs. Rena Otteson and Mrs. Albert Hanson \$2.00.

**WHITLA,** Alta. Mrs. N. Stenvik \$2.00; Mrs. A. Movald, Mr. and Mrs. M. Movald and Mrs. Carlson \$5.00.

**Bascobele,** Wisc. U.S.A. From Mr. and Mrs. Carl Oppen in memory of Mother and Grandmother \$3.00. From a Friend, a Chesterfield Chair and single bed mattress.

**DAWSON CREEK,** B.C. Dawson Creek L.D.R. Pillow cases, doilie and dresser scarf. The Dawson Creek Ladies Aid, Rolla, B.C. \$3.00.

**ADMIRAL,** Sask. Junior L.D.R., Pilliw cases.

**Glenside,** Sask. Ladies Aid, Bldg. Fund \$10.00.

**HAGEN,** Sask. Saron Lades Aid. Rev. Lerseth, pastor. Face towels and Pillow cases.

**KINESTIN,** Sask. Mrs. Walter Hanson. Pllow cases.

**KYLE,** Sask. Kyle Ladies Aid. Mrs. Bergsagel, Pres. 2 pr. of flannelette Blankets, Pillow cases, bed socks, Bath towels, Roller towels, Bed jacket, Ladies Hose, Woolen Yarn, and Men's socks. Clear Water Ladies Aid, Kyle, Sask. Bath towels, Pillow cases.

**PARKSIDE,** Sask., Rev. Hans Nelson. 1 med-weight second-hand overcoat, 3 bath towels, dish towels, home made woolen mitts, face towels, and Pillow cases.

**PIKE LAKE** Sask. Valley Park Ladies Aid. Bldg. Fund \$5.00.

**ROSE VALLEY,** Sask., L.D.R. table squares and luncheon cloths.

**WATSON,** Sask. In memory of Rev. R. O. Thorpe. \$20.00.

**WELDON,** Sask. Rev. Tandberg. Pastor. Nor. Ladies Aid. Glass towels, bath towels, pillow cases, wash cloths, flannelette sheets, men's hose, candy bars and ladies handkercheifs.

**SIMMIE** Sask. From L.D.R. Rev. Tveit, Pastor. 7 Aprons, 6 dresser scarfs, 4 fancy dish towels, 7 shoe holders, 3 prs. of pillow cascs (embroidered).

## Our Thank Offering

November is the month for our Thankoffering. Since this is the twentyfifth anniversary of our Women's Missionary Federation, let us make a special effort to give generously and wholeheartedly. We want to make this a gift to God and to our church in behalf of charities and Christian education. Thereby we will show our appreciation in a material way. The need is great, and enjoying so many blessings in contrast to all the suffering about us, let us pary and give more devotedly than ever before.

Have you ever stopped to think of the many blessings we enjoy? How thankful we should be that we live in a land where we can go about our work during the day and go to rest at night without fear of falling bombs!

Have we thanked the Lord for the privilege of having His word in our midst? Let us, through our Thank-offering, give to Christian education for our young. And may we feel this a privilege and a blessing given to us.

"All that we have is God's; so let us now

Return to Him a share of all He gave. If to the least of these ye lend a hand, The Lord has said, 'Ye've done it unto me'."

—Mrs. I. C. Olson,  
District Thankoffering Secr.

## Reflections on Billings

The convention at Billings: young people from everywhere — east, west, north, south, and all intermediate points of the compass. The East coast is well represented; so is the West. A few come from the South. Not many from Canada this time; war conditions make travel too difficult. The great bulk are of course from the Middle West, stronghold of our synod... Young people from everywhere, a couple thousand strong, found their way to Billings.

The convention at Billings: Not only young people from everywhere, but also young people everywhere. On the streets; in the cafes; in the hotel lobbies...; at convention headquarters; in and around the meeting places. The movies seemed to gain not one customer from among them; at any rate we saw none of our group near them. As for taverns and cocktail lounges, of which Billings in common with all other cities has its share, their sole contribution to the gathering of our young people was that their neon signs did help to make the streets lighter at night; otherwise they might as well have been non-existent.

\* \* \*

Is there too much ballyhoo and too much fun connected with these enormous Luther League conventions? One hears rumblings to that effect once in a while. The writer has not been a constant attendant at them, so he must confine himself to the Billings convention. The answer as far as that meeting is concerned is a definite and emphatic No... We sat in at the opening prayer session and saw a church three-fourths full of young people praying that God would lead the coming convention. We sat by the hour in the balcony of the main assembly hall looking at over a thousand young people whose eyes and ears were intent on speakers showing them the way to conquer with Christ; we listened to the young people themselves in discussion groups and privately. And this we say and challenge anyone to disprove it — the young people who overran Billings were there as soldiers in the army of Christ...

\* \* \*

We raise this final question: Was God glorified when the young people met at Billings to consider their theme, 'Conquering With Christ'? Was He glorified when the young people were brought face to face with sin and were pointed to Christ as the Savior from sin? Was He glorified when a thousand voices sang,

I Lay my sins on Jesus,

The spotless Lamb of God;

He bears them all and frees us,

From the accursed load?

Was He glorified when nine hundred of those young people knelt at His altar to receive the blessings of the Holy Communion? Was He glorified when they worked and played and sang and prayed together, when they gathered strength for youth's problems, when they consecrated themselves to walk anew in His footsteps? Is He glorified as they go home to their own communities and show that they 'have been with Him'?

Yes, God was glorified through Jesus Christ at that convention. And therefore the convention was a success.

—Lutheran Herald.

## How Unfair!

We have smiles for the passing stranger,

We have smiles for the short-time guest,

But oft for our own the bitter tone,  
Though we love our own the best.



## WOMEN'S MISSIONARY FEDERATION

Mrs. J. R. Lavik, Editor, — Luther Seminary, Saskatoon, Sask.

## Sewing Good Seed by the Use of Church Papers

The good seed is being sown by the spoken and written word. The written word comes to us in many forms and one of the most effective of these is the form of church publications or Church papers. These we have, through wise planning to suit and interest child, youth, and adult.

Apart from the news items from the different fields at home and abroad, always valuable in creating interest, these papers contain sermons on texts from the Bible, personal experiences, short stories and poems, carriers of truth and inspiration, leading to convictions that often change the individual's entire outlook on life.

When attempting to spread these publications, it is encouraging to remember that whatever we feed upon, mentally or spiritually, has the power to change us to conformity with its own nature, whether good or bad. Then why not make an effort to place such good material before our neighbors' eyes?

Various methods may be suggested besides the very usual ways. The suggestion of sending a year's subscription as a Christmas or birthday gift is very good. But why not induce our friends to do the same?

Another good suggestion is to send clippings out of some church paper in letters to our friends. If it is a well-chosen gem, they will invariably ask, "What paper did you find that in?" Count on a subscription every time.

It should not be left to the pastor or any appointed single individual, but also to the members of our Ladies' Aids to see that every home has one or more of our Church papers, The Lutheran Herald, "Lutharaneren", The Missionary, or the W. M. F. News Bulletin.

There can be no harvest without first seeding.

Mrs. M. Aandal,  
Manitoba Circuit.

## Broadcasting Good Seed Through Early Prayers, Daily Devotion, and Hymns

A portion of scripture taken from Matt. 25:40 gives us admonition and a promise that what we do in Jesus' name shall have its due reward. Christ's plea was for children and they must be led, otherwise they will go astray.

It must not only be our desire but it is our duty to pray for our own children as well as for others even before birth. The mother of Jesus gives us an example here. She knew he was to be the Son of God and yet she prayed. She knew he would be sinless and holy, yet God laid it upon her heart to intercede for his life. Do we not need to pray much that God may be permitted to bless our children and their welfare?

We learn how huge the problem is when we learn that in our own America, supposedly a Christian country, twenty-five million children are today growing up without any form of religious instruction and that countless more receive only one hour's training each week through the Sunday School.

The spirit instilled into the childhood of today will determine the character and future of tomorrow's manhood and womanhood.

The responsibility for the child's religious character and education lies with the parents, and cannot be shouldered by anyone else. The task is a difficult one, but God requires it and He will help us to fulfill the requirement if we seek His aid with prayerful devotion. Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you.

A home must be a home, not merely a place to eat and sleep. It must be the centre of the child's whole

life, a place where not only his physical needs are cared for but where the spiritual is nurtured and developed. If things go right at home they go right everywhere. If things go wrong there, they go wrong everywhere.

Religion in the home expresses itself in Family worship. Daily devotion by all uniting in scripture reading, prayer, praise, and thanksgiving. The hour is of minor importance and it may be brief and simple with each one participating. Get the children acquainted daily with the word of God. They love to hear bible stories and memorize scripture passages. Pre-school age children enjoy hearing the bible read and by a daily family worship it becomes a part of them and once started they will miss it if passed up for even one day.

Above all it is important for its spiritual value to both young and old, and it educates the child to reverence God's word so that when he goes to God's house for worship, he remains attentive during the reading and preaching of the gospel.

Every child loves to sing. From infancy a child will attempt to follow along in song. When they are older and can learn words and melodies, they appreciate music and feel their part in singing is most important. There is joy in song and very inspirational for children and it becomes a cherished heritage through life. If God has given us a voice to sing let us sing to His glory. Many souls have been won for the Lord through song.

Mrs. Arnold Hovelant,  
Pres. Camrose Circuit.

## Sowing Seed or Broadcasting, by Supporting Our Seed Sowers On Foreign Fields by Our Material Means.

Sowing seed is something that we all have some experience with, I suppose, as most of us have a garden. To have a garden we must sow seeds. We do this at the right time, in the best manner we know how. Then we depend on God for rain and sunshine to make the seed grow.

But if we haven't the time to go out and work in our garden, we can still have one, if we get someone to do the work for us. Of course we do not expect anyone to do this work for us for nothing, so we pay him for his services.

It is the same in the spiritual; we may wish to sow the seed of God's word in the hearts of heathen people who have not the blessings of Christianity that we enjoy. But how can we? Our work keeps us here, or our family cannot spare us. We must stay where we are and do the work we are fitted for.

This may all be very true but there are ways by which we may do just as effective work among the heathen as if we went personally. Many, or I should say most missionaries offer all their time and their very lives to bring God's word to heathen countries. But as the ones who work in our field or garden cannot clothe themselves without some remuneration, so it is with our missionaries. While waiting for the spiritual seed they have sown to grow, they must have means by which they can exist.

Here is then our opportunity to offer our services in supporting those who offer themselves for this service on the mission fields. We should not begrudge them anything that we can give, since we have the privilege of staying at home, enjoying our homes and families, while most of the missionaries are separated from theirs, either part or all of the time.

If we knew a man was lost in the darkness, we would not sit down and do nothing about it. No, we would place a light where it would aid him to find his way.

Millions of heathens are in just as grave a danger in spiritual darkness. Will you help send them the light of God's word, which can guide them to their eternal home?

## YOUNG PEOPLE'S LUTHER LEAGUE

Editor, Rev. G. O. Evenson, Outlook, Sask.

"Enter ye in by the narrow gate."

(Matthew 7:13).

Many walk around outside the gate. They have seen it. They have seen how narrow it is, and therefore they cannot get through it. Its very narrowness makes them restless. They cannot forget its exacting requirements. They have seen the heavenly splendor of the great ideal, through the narrow gate.

And it touches secret chords in their hearts and once more puts a hidden longing into their worldly and pampered lives.

Upon the easy, indolent life without sacrifice which they are living falls a ray of light from the narrow gate, revealing to them that their own lives are not only empty and void but mean and degraded.

My longing friend! You are rich, you who have this longing. You have received it from God. You know that, do you not? This is the best that He has been able to give you up to this time.

Your longing is no doubt a variable one. Now and then it is down to zero. At other times it strives for full realization. At such times your soul thirsts after God as the hart pants after the water brook. You bend your knee, you fold your hands, you cry out to the Creator.

It may be that you feel somewhat ashamed of your "sentimentality" the day after. And you are glad that no one heard or saw you in your distress. But in your innermost being there is a voice which says that you are never yourself more than during such sacred hours as these.

Many never get any farther than to long for God. They content themselves with their longings. They continue to walk around outside the gate, and never pass through it.

It is not enough to seek God. You must find Him.

Enter in by the narrow gate, says Jesus.

—O. Hallesby  
in "God's Word for Today".

## District Luther League Convention 1942

It is not too early to plan and plan for the 1942 District Convention. No invitations for the place have yet come in. If you plan to invite, kindly send your invitation as early as possible to the undersigned. Pray that God may lead our youth work.

—A. M. Vinge.

## Cabri Parish Leagues in Exchange Program

St. John's Luther League of Foster-ton, Saskatchewan, gave an exchange program in Scandia Lutheran Church (4 miles east of Cabri), on Sunday, August 31. The church was filled with young people to hear the fine program. An offering for the Bible Camp was received. More such programs will be held in the Cabri parish, served by K. A. Knutson.

## "Faith In Action" Book Now Available

The well-known book by Gerberding, "The Way of Salvation in the Lutheran Church", is now available

In Romans 10:11 to 15 inclusive, we find, "For the Scripture saith, 'Whosoever believeth on Him shall not be put to shame. For there is no distinction between Jew and Greek; for the same Lord is Lord of all, and is rich unto all that call upon Him: for whosoever shall call upon Him: the name of the Lord shall be saved. How then shall they call upon him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? Even as it is written, How beautiful are the feet of them that bring glad tidings of good things!'"

—Mrs. H. L. Egland,  
Moose Jaw Circuit.

again in the paper edition. Many who ordered the paper edition a year ago were disappointed, as the number of copies printed was not sufficient. However, Augsburg Publishing House has now printed another edition of this fine book, at a price which makes it within the reach of all. In this book the fundamental teachings of our church are clearly stated. It is a good book for young people.

## CANADA DISTRICT REPORT

## General Survey

His Majesty's Government is at war. This is evident throughout our district. It is especially noticeable in the absence of young men from our services and league meetings. But in spite of the handicaps of these tragic times, it has pleased God to bless our humble efforts in the interest of the youth of our District.

## CONVENTIONS

District conventions are held biennially. Since the district met in Calgary, Alberta, last year, no district convention was held in 1941. Circuit conventions, however, were held in practically every circuit. The attendance was satisfactory, and we believe that these conventions proved a blessing.

Of special significance was the convention of Camrose-Edmonton Circuits commemorating the twenty-fifth anniversary of young people's work in this part of the field.

## BIBLE CAMPS

Again seven Bible Camps were held in our District—four in Saskatchewan, and three in Alberta. Here too, the attendance was satisfactory, and blessings were in evidence.

## JUNIOR-INTERMEDIATE WORK

The District Secretary for this department has done faithful work in promoting this phase. There has been progress. Exact figures are not available at this writing.

## POCKET TESTAMENT MOVEMENT

No definite figures are at hand as to the progress of this work. Our District Secretary, however, has faithfully contacted the leagues personally, or by letter. Our Secretary also promotes the work of the Lutheran Book Mission as part of his assignment by the District.

## THE EVERY MEMBER PLAN

This plan has been a boon to many a Luther League in our District. While it is not carried out in every detail, it accomplishes the contacting of the membership of the local.

## READING PROJECT

No great strides have been made in this field. The duty regulations governing imports into Canada makes it a rather complicated matter to get books into our district. However, many locals are sponsoring the project.

## LUTHER LEAGUE DAY

There is a marked advance in the promotion of Luther League Day programs this year. It has greatly augmented the Stewardship consciousness in our leagues, as the financial report will indicate. Then too, it is beneficial for each local to pause for a moment each year to re-evaluate the work done, and place it alongside the objectives for which our youth work is organized.

## GENERAL REMARKS

Yes, we have had a blessed year. The Lord has honored our efforts. Much more could have been done, however. The many consecrated, young people in our district reveal a very encouraging aspect of our church work in Canada. May the Lord lead us through these troublous times, that we, with consecrated efforts may hold and win our young people for Jesus Christ.

—Albert M. Vinge.